









Afternoon Session.  
Convention met pursuant to adjournment, and was called to order by the President.  
Voted, That James N. Buffum, Loring Moody, and Lewis Ford, be a committee on finance and the roll.  
A letter from Mrs. W. B. Garrison, of Connecticut, was read by Mr. Garrison, as follows:—  
BROOKFIELD, (Conn.) Feb. 20th, 1848.  
Dear Friend—I am pleased with the call for an Anti-Sabbath Convention, to be held in Boston, in the month of March. I do not wish to molest, in any way, those who believe that the first day of the week is more holy than other days; but I think it is high time for honest Christians to be undeceived, respecting the false and groundless pretence, that Jesus instituted a new Sabbath, or changed the day from the seventh to the first. The word Sabbath, which occurs in some of the New Testament books, is invariably applied to the seventh day, as in the case of the Jews, which was the only Sabbath known to the primitive Christians; and Paul thought the observance of Sabbath days of no importance, he was willing that some of his brethren, who were conscientious Sabbatharians, should observe the day without molestation.  
So grossly ignorant are Christians in this country, that many of them suppose the word Sabbath, in the New Testament, refers to Sunday; and they have been so often told that Jesus changed the Sabbath from Saturday to Sunday, that they consider it an undoubted truth, though, in reality, it is an egregious falsehood. Is it right that honest and unassuming Christians should be so miserably misled and deceived? Should not the truth be told? Is it possible that the leaders, who are thus endeavoring to mislead and deceive the people, can be honest men, or have honest and honorable objects in view?  
It is certainly very remarkable that there is not in the New Testament, a single command or exhortation for the observance of any day as a Sabbath; but many passages which imply that the primitive Christians did not believe the doctrine. Modern Sabbatharians assert that Saturday was the Sabbath, until the resurrection of Jesus; but it appears that Jesus often related it before his resurrection, and this was a prominent objection brought against him by the Jews. In his epistles, earnestly exhorted his brethren to observe all the virtues, and attend to all the duties which he considered essential; he enumerated and denounced the vices then prevalent; but, (strange to modern Sabbatharians,) he nowhere mentioned the observance of the first day of the week, or any other Sabbath, as a Christian duty, or 'Sabbath breaking' as a sin against God; but evidently intimates that he considered every day alike. No other explanation can be given of Paul's omission of this subject.—Quaintest those prolegomenes from Judaism, who were proselytes of the Law, observed the Jewish Sabbath; but Paul and his Gentile converts kept no Sabbath. So much for the New Testament authority for the Sunday Sabbath.  
The strict observance of the Sunday Sabbath is the theme of half the sermons; it is earnestly inculcated in all the religious papers and tracts; and conscientious Quakers and other honest persons, who occasionally do some necessary labor on that day of the week, are often slandered by the modern Pharisees, and classed with the vilest of men; viz., with swindlers, profane swearers, adulterers, thieves, &c., though known to be guiltless of these vices. In fact, many of the leading Sabbatharians of the present day, who profess the spirit of their Jewish predecessors, who despised Jesus on this very account, repeat what he associated with 'publicans and sinners,' actually crucified him between two thieves.  
It clearly appears, from Justin's dialogue with Trypho, the Jew, that, in his time, the Christians kept no Sabbath, unless a few Judaising Christians kept the Sabbath. The Jew asserts that the Christians kept no Sabbath, and were worse than the heathen; and Justin meets the objection concerning Sabbath, on Anti-Sabbatharians now do; not by denying it, but by showing the absurdity of accounting for the day by more sacred than another. A part of his reasoning is, in substance, as follows: (I quote from memory, not having the dialogue at hand.)—'Do you not see,' says he to the Jew, 'that the elements are never idle, or keep a Sabbath. And why should we think of serving God by being idle one day in the week? &c. Now, had the primitive Christians only changed the day from the seventh to the first, the argument would have been entirely different. The Jews would not have accused the Christians of keeping no Sabbath, but of unwarrantably changing the day from the seventh to the first; and would have reasoned in a very different manner; viz., That Jesus had made this change, and he, the Messiah, had a right to do so. This passage in Justin's Dialogue, (of which I have only quoted a part,) ought to be read by every Sabbatharian, and 'kept before the people.' But it is a part of the cunning policy of 'orthodox' clergymen, to keep the people as ignorant as possible, concerning the writings of the early Christian fathers; for fear they may, by perusing them, discover what primitive Christianity really was! Hence, they cannot be obtained at common bookstores; and very few laymen have any idea of their contents, or even of their existence. The evidence that the early Christians did not observe Sunday as a Sabbath, ought to be read before the people, and be exhibited in petitions to our National and State legislatures on this subject. This is the only argument that will be likely to prevail much; for as long as the people believe that the Sunday Sabbath is an essential part of primitive Christianity, they will endeavor to enforce its observance, notwithstanding their profession of universal toleration, and their abhorrence of an 'unlawful union of Church and State.'  
To conclude—I think there ought to be a union of all the friends of religious liberty, for the purpose of supporting and defending this sacred and inalienable right, and of diffusing light among the people on this subject; for the mass of the people are much more ignorant and bewildered in their views than is generally supposed. This 'Union' may, of course, include all persons who are in favor of universal toleration, charity and kindness; but it ought to be distinctly stated and understood, that each individual member of this Union is responsible only for his own opinions on other subjects; and, therefore, Jews and Infidels may, with perfect consistency, associate with Christians in promoting this cause, without furnishing any ground for suspicion that they agree in their tenets. It is indeed true, that most of the ancient laws for coercing men's consciences have been repealed in this country; but there is still a remnant of 'the leaven of the Pharisee' in our statute books, which is as inconsistent with our National and State Constitutions, as it is with reason and justice; and a most formidable combination of restless and aspiring ecclesiastics are now making every effort in their power to make this old leaven ferment, and 'leaven the whole lump.' These men are aiming a deadly blow at the sacred principle of toleration, while they most hypocritically profess to maintain and defend it! The number of dissenters who have had this old leaven thoroughly exposed; but they see no way to accomplish their object, and very few of them have any opportunity to sign any petition on this subject. Good petitions on this subject, addressed to our National and State Legislatures, be drawn up by able hands, and presented to all the people for signatures, a great number would subscribe their names; and this would, at least, tend to check the spirit of intolerance. If we cannot obtain a repeal of the law, at least, let us enter our solemn protest against any further encroachments upon the rights of con-

science, and to demand that moral persons, who solemnly avow their disbelief in the modern Sunday Sabbath, and do not molest those who hold the opposite opinion, shall be exempt from legal penalties for laboring quietly on that day.  
Feeling, as I do, a desire to see the unreasonable and inconsistent laws repealed, and the religious rights of all sects protected and secured, I have written with some earnestness; and I hope you will excuse me for sending you so lengthy a letter on the subject. You can make what use you please of these hasty observations.  
With much respect, I am yours, &c.  
IRA WAZNER.  
REV. THEODORE PARKER.  
P. S. There are some respectable persons in this vicinity, who agree with me in opinion on this subject, and I intend to unite with them in promoting the cause of religious liberty.  
Resolutions Nos. 1 and 2 [of the series offered by Mr. Garrison] were taken up, and an admirable essay read by John W. Browne, in support of the same.  
The Convention was then addressed by Rev. Theodore Parker, of Boston. At the conclusion of his address, he submitted the annexed resolutions:—  
Resolved, 1st, That it is not our design to give up the Sunday—'to prevent or diminish the voluntary devotion of that day to rest, and to special efforts for the spiritual culture of man; but, on the contrary, it is our deliberate purpose yet further to promote such an observance of the day, but without resorting to superstition or the force of public law to ensure it.  
2d, That though we regard all days as equally holy in themselves, and recognize the duty of keeping every day blameless and holy, by living a manly and vigorous life, we yet learn from history and from observation, that the custom of devoting one day in the week mainly to rest from common work, and to the various purposes of spiritual culture, has produced many happy results, and that it is still important to the greater part of mankind.  
3d, That we desire to remove all obstacles which now hinder men from making the most profitable and Christian use of the Sunday.  
4th, That we consider the common opinions concerning the origin of the Sabbath, and of the Sabbathical observance of Sunday, as also respecting the nature of that day itself, as untrue, as superstitious, hostile to the Christian spirit, and full of danger to the religious interests of mankind; that these unchristian and superstitious opinions form one of the chief obstacles to the yet more profitable use of the Sunday.  
5th, That while we lament the prevalence of such opinions, and consider them as dangerous, we should also lament at seeing the Sunday devoted to common work or amusements—not as if we shared the common and erroneous opinions concerning the Sunday—not as if we thought it wicked to labor or sport on that day—but because we think it may be devoted to a higher and a better purpose.  
6th, That we lament the attempts made and making to render the Sunday more Jewish in its character, thus attempting to lay a yoke on us which neither we nor our fathers were able to bear.  
7th, That we consider Sunday a fit and proper time as any other day of the week to meet and discuss the sins of the people, such as War, Slavery, Intemperance, and the like—and also to take measures to prevent and exterminate these evils.  
8th, That while we admit the Legislature has the right to make laws concerning the operations of manufacturing and other corporations which it has called into existence, on Sundays as on other days—and also to ensure justice between the employer and employed—we deny that it has any moral right to legislate for the conscience of private men, by telling them when they shall worship God.  
9th, That we recommend the repeal of all laws which decree penalties against private persons for the pursuit of innocent and inoffensive callings on the Sunday.  
Mr. Garrison read extracts from a volume, printed a century and a half ago, endeavoring to show that accidents occurring upon Sunday are proofs positive of the indignation of Heaven; whereas they only proved that, whenever the laws of nature are violated, the penalty is sure to follow, independent of any other consideration. Besides, the same events happen on any other day of the week.  
Resolutions further discussed by A. Bronson Alcott and George Haskell.  
Adjourned to meet at 7 o'clock.  
EVENING SESSION.  
Met pursuant to adjournment, the President in the chair.  
The resolutions presented by Mr. Garrison were read, and those before the Convention at the time of adjournment were further discussed by James N. Buffum, C. C. Burleigh, Wm. Lloyd Garrison, S. S. Foster, and Parker Pillsbury.  
Adjourned to meet at 9 1/2 o'clock, to-morrow morning.  
FRIDAY MORNING.  
Convention met agreeably to adjournment, the President in the chair.  
S. S. Foster moved that all persons be allowed to participate in the discussions of this Convention. Discussed by Richard Thayer, S. S. Foster, Wm. L. Garrison, I. S. Smith, G. W. F. Mellen, G. W. Benson, and Henry C. Wright. Negatived.  
The resolutions before the Convention, at the time of adjournment, were further discussed by H. C. Wright and Lucetta Mott.  
C. C. Burleigh offered, in behalf of Charles K. Whipple, the following resolutions:—  
Resolved, That the American and Foreign Sabbath Union be requested to furnish in their tracts, and in the public lectures of their agents, proof from the Bible of these two positions: 1st, That God requires of men any peculiar observance of Sunday; 2nd, That he requires them to observe it by attendance on meetings conducted by clergymen, and by abstention from labor and recreation on the parts of the day not thus occupied.  
Resolved, That the physical and moral welfare of the community would be greatly promoted by the running of trains of passenger cars on Sunday from city to country, and from country to city.  
Adjourned to meet at half past 2 o'clock.  
AFTERNOON SESSION.  
Met pursuant to adjournment, the President in the chair.  
Voted, That 4 o'clock be assigned as the time for taking the sense of the Convention on the resolutions under consideration.  
Henry C. Wright, from the business committee, reported the subjoined resolutions, which were adopted:—  
Resolved, That when this Convention adjourns, it adjourn to meet one year hence, in the city of Boston, New York or Philadelphia, at such time and place as the publishing committee shall appoint.  
Resolved, That a committee of five be appointed by this Convention, to superintend the publication of its doings, and of such documents, relating to the subjects brought before it, as the committee shall have the means to do—the committee having power to decide what documents shall take precedence in publication.  
The following persons were appointed on this committee, viz., W. L. Garrison, Henry C. Wright, Francis Jackson, Charles K. Whipple, John W. Browne.  
The discussion upon the resolutions before the Convention was resumed by C. C. Burleigh and H. C. Wright.

The hour having arrived, the resolutions offered by Mr. Garrison were read by him, and separately adopted by a nearly unanimous vote.  
The resolutions offered by John W. Browne and Charles K. Whipple were also adopted.  
Remarks by Eliaz Wright, editor of the Chronicle.  
On motion of Mr. Garrison.  
Voted, That the officers of this Convention be a committee to prepare a memorial for the repeal of all laws relating to the observance of the Sabbath, to be circulated through the Commonwealth for signatures, and presented at the next session of the Legislature.  
Adjourned to meet at 7 o'clock.  
EVENING SESSION.  
Convention met pursuant to adjournment, the President in the chair.  
Remarks upon the object of the Convention were made by Parker Pillsbury, Lucetta Mott, Samuel May, Jr., John M. Spear, S. S. Foster, and W. L. Garrison.  
Resolutions Nos. 4, 6, 7 and 9, offered by Theodore Parker, were, on motion of Lucetta Mott, adopted.  
The following resolution, presented at the request of Dr. Daniel Mann, was adopted by acclamation:—  
Resolved, That a committee be appointed to request the different railroad companies to run Sunday trains, at low rates of fare, to afford cheap and rational recreation to, and promote the health, morality, and well-being of that class of the city population, who are confined to toil and poverty during six days of the week.  
Voted, That the officers of this Convention be a committee to carry into effect the foregoing resolution.  
Adjourned, sine die.  
GEORGE W. BENSON, President.  
DANIEL RICKETTS, } Secretaries.  
ELIZA J. KESSEY, }  
The readers of the Liberator must be satisfied, this week, with this report of the proceedings of the Convention, as given by the Secretaries. Though it does not give what was said, it proclaims what was done, on the occasion. A full report will be published, in pamphlet form, embracing the principal speeches, as soon as practicable. We have only space to add, that the Convention was unanimously attended, beyond our expectations—that the attention throughout was unbroken, earnest, and most gratifying—that the tone of the discussion was serious, elevated, impressive—that the sentiments of the members harmonized, to a remarkable degree, upon the resolutions adopted—and that much light was thrown on a subject which had hitherto been kept in the dark by the religious teachers of the people.  
WILLIAM W. BROWN.  
NORTHBORO', Feb. 26, 1848.  
FRIEND GARRISON, —  
Justice to ourselves and the cause of freedom demands that a word should be said in regard to W. W. Brown. Friend B. came to our place, and gave us two lectures on the 22d and 23d inst. The first evening, his subject was the condition of the poor whites at the South; the next evening was the regular Lyceum meeting, and I am safe in saying that, for interest and power, it exceeded any thing that we have had before this season. Subject—the encroachments of the Slave Power upon the North. When I reflect on the force and power of the man, and consider what a world of intellect, thought and energy is crushed by that accursed system, American slavery, I feel truly humbled. It must, in some manner, repay you and your friends in the glorious cause of freedom, to see that you are not laboring in vain. If it is not the work of God to translate men out of a state of chattelism into that of freemen, then tell me what is. And let this, in your hours of trial and labor, support and strengthen you for renewed assaults on this Heaven-daring sin. It is gratifying to see young and old crowd around friend Brown for his books. We made an attempt to do something more than to say, 'Depart in peace; be ye warmed, and be ye filled,'—and paid him our fee for a Lyceum lecture, and took up a collection that made it ten dollars. Friend Brown will be a welcome visitor, whenever it may be convenient for him to pass this way again.  
Yours for the overthrow of Satan's empire,  
LYMAN ALLEN.  
INCIDENTS IN WESTERN NEW YORK.  
Cato, (Four Corners,) N. Y., Feb. 27th, 1848.  
DEAR GARRISON, —  
Jonathan Walker and myself had an appointment to this town for the Lord's day, and our notice was a week in advance of us. On Saturday night, we spoke to the people at H. The next day we walked 11 miles through the snow, with our bags of books on our backs, and no dinner, to meet the appointment at Cato. The time came—the bell rang, and we went with the friends to a school-house; while there were two churches in this place empty. The room was soon crowded, and the people coming and going who could not enter. J. W. told the people that they were sitting there, breathing each other's breath over and over, because slavery predominated in the churches of Cato. After he had closed his remarks, the Rev. Mr. Hubbard rose to defend his craft. The Presbyterian church, he said, had heard of Mr. W.'s coming, and had enquired of several persons to know who Mr. Walker was, but none of his friends could tell him. He asked some of the most thorough abolitionists in the church to tell him what they intended to do with J. W. and J. S. J.; and they thought, as no one knew them, that he better go into the school-house, lest they should do, as some others had done, who, he said, had preached infidelity. But his main objection was, that, inasmuch as we did not arrive in the place at noon, according to the Bible and the principles of Christianity, he had no reason to expect that we would come. What means this? Does that Rev. brother believe it to be a greater sin to travel through the snow to meet an appointment on Sunday, than it would be to tell a wilful lie? If this is not what he means, no one but himself understood what he meant to convey to the minds of the people.  
Mr. Walker charged him of accusing us of Sabbath breaking; which charge he did not deny. Let us suppose this charge true—that we are Sabbath breakers. Why should they condemn us for doing the thing that they always have taught us to be essential to our salvation—the assembling of ourselves together? I have yet to learn that I have not as good a right to get up, or go to, an anti-slavery meeting on Sunday, as they have to get up, or go to, their meetings. Now, if the sin is in entering the town on Sunday, why do they not rebuke their brethren from the country? They are guilty of the same crime. If because it is an anti-slavery meeting, why do they come to hear, and participate in those meetings?  
Yours,  
J. S. JACOBS.  
In Senate, March 21, a petition was presented by Mr. Hale, from the citizens of Pennsylvania, in favor of the immediate and peaceable dissolution of the Union, which, on motion, was laid on the table, without a division.  
Mr. Webster has returned home from Washington, on account of the alarming state of his daughter.  
Death of Judge Hyde.—We regret to state that Judge John Hyde died very suddenly, from an apoplectic stroke, on Thursday evening last, while sitting at the tea-table.—Norwich (Ct.) Courier.  
Rev. E. T. Taylor, so universally known as 'Father Taylor,' has suffered an attack of palsy, and, as we learn from Zion's Herald, is still lying in a condition which weakens the deep solicitude of his friends.

THE REVOLUTION IN FRANCE—THE BATH QUESTION IN SCOTLAND.  
EDINBURGH, March 9, 1848.  
DEAR FRIENDS:—  
France is a Republic once more. Every day brings news of other continental nations preparing to cast off the yoke of monarchy. God speed them in every peaceful attempt. The portion of the Press in this country that is under the guidance of the aristocracy, denounces this movement of the French people. Some of the papers give vent to their spite by sweeping denunciations of the abilities and character of those who compose the Provisional Government of France. As a specimen of religious-political cant, I quote the following from the London Record:—  
'Duty of Religious Men in the present Crisis.—Victoria—By The Grace of God, of the United Kingdom of England and Ireland, Queen, Defender of the Faith, Such is the title of our Gracious Queen. She reigns by the will of the people. His throne has no foundation in Christ. It has passed away. Victoria's throne, founded on a rock at the glorious Revolution of 1688, has continued unmoved so long as that foundation remains.'  
Isn't that beautiful and touching? 'It speaks for itself.' How profane and blasphemous for any king to reign 'by the will of the people'! He should never consult the people, but seize the throne in defiance of them. 'By the Grace of God.' What an angelic title! The 'Record' might have recounted some of the kings of Britain, who held their power 'by the Grace of God.' How divinely this would have read:—'George IV., the Adulterer and Fornicator, by the Grace of God, King, Defender of the Faith! and the 'Record' might have told its Christian readers how Henry VIII., that crowned woman-murderer, wrote against Luther, the Reformer, and hence acquired the title, 'Defender of the Faith.' Listen how the 'Record' discourses of Republicanism:—  
'Republicanism is now rampant once more in France, and in the natural course of events we must expect the excitement to cross the channel, and call forth manifestations of sympathy among the unsuppressed spirits of those who have not lost themselves. We therefore urge our readers to watch against, and check, every symptom of disloyalty which they may perceive. The occasion serves to call the ministers of the gospel to exert their congratulations to loyalty and peace.'  
What a melancholy fact, that republicans have no root in themselves!—what a deplorable condition they must be in! What a terrible consideration for America! And ministers are to preach loyalty. Would it not be preferable if they were to preach Christianity? Not at present, says the Record. A farewell quotation:—  
'We may, therefore, be well content to bear the burdens of the State in almost any form, rather than excite the public mind for such small matters as such a moment.'  
One can hear the clanking of the despot's chain in reading this. Universal suffrage!—free trade!—small matters!!!  
The enclosed extract is from the 'Scottish Press,' a Church newspaper, the organ of the United Presbyterians. It contains valuable information concerning the 'Sabbath Alliance,' a body (I go upon the authority of the papers) composed of military officers, clergymen who drive gigs on Sundays, and men who lead gigs out to hire on Sundays.  
I forward a copy of the 'Scotsman,' containing a report of the meeting of the Established Church of Scotland Presbytery. At the meeting, a clergyman proposed this resolution:—  
'That this Presbytery disapprove of all travelling on the Lord's day, except on errands of necessity and mercy.'  
The resolution was REJECTED, by a majority of 18 to 2! If the matter arises in time, I think yourself or Henry C. Wright may make good use of the newspaper and the 'cutting' at the Anti-Sabbath Convention.  
Protestantism has risen with ruffled mane at monster (monster?) meetings, in Freshytries, &c. It has declared that Britain shall not hold diplomatic relations with Rome. It calmly and delightfully grasps the hand of the Russian Autocrat, red with the blood of Poland. It rejoices in the friendship of the despot of Russia, and the Austrian incarnated demon of tyranny, Metternich. And the Free Church is one of the howlers at political relationship with Rome, while she herself holds Christian (?) fellowship with the man-stealing churches of America. Wee unto you, blind guides, who strain at a gnat, and swallow a camel!  
Yours,  
RICHARD THURLOW.  
I hope France will not forget the slaves in her colonies. Let the French Republic put America to shame. [She has done so! Glorious!]  
\*These underlined words are printed in capitals in the Record.  
FOURTEEN DAYS LATER FROM EUROPE—FRANCE A REPUBLIC—THE SPIRIT OF FREEDOM SPREADING!  
The Provisional Government acknowledged by Great Britain and the United States—Slavery abolished in the French Colonies—All Europe shaken!  
The steamer Calcedonia, Capt. Leitch, arrived at this port, from Liverpool, on Monday evening last. The popular excitement to learn the intelligence was intense—State-street was densely crowded, and on the joyful news being announced, that republicanism is triumphant in France, great cheering followed.  
From the last date of our former intelligence, every thing seems to have marched forward with strong and peaceful steps up to the 2d of March, on which day the revolution received the sanction of the most powerful government in the world—Great Britain.  
Mr. Rush, as the ambassador of a republic should have, had previously expressed the good will of his government. But the recognition by Great Britain, the power that conquered Napoleon, seemed to seal the destiny of the new government. It was speedily followed by the recognition of Belgium and Switzerland.  
The funeral of the citizens killed on the 23d and 24th ult., was celebrated on the 4th of March, in the church of the Madeleine, and their bodies, 170 in number, were deposited in the columns of July, next to the remains of the combatants of 1830.  
The Provisional Government has acted with a decision, energy and humanity, to win the admiration of all mankind. Among their first measures are now reducing the hours of labor from 11 to 10 in Paris, and from 12 to 11 in the provinces. Under this admirable policy, Paris became immediately tranquil. The grim visaged men of the barricades returned to their industry and their poverty, proud to have once more set their country free, and trusting that the men to whom their provisional government was committed would not be duped by monarchy this time.  
The Provisional Government was taking the most vigorous measures to supply the wants of the suffering classes. Large numbers were armed and sent towards the frontiers as National Guards. National workshops were established. The salaries of all high officials were to be cut down, the ministers themselves not receiving more than \$5000 per annum.  
A National Assembly was to be convoked on the 30th of April, which was to establish the Definitive Government of the republic, to which the Provisional Government would surrender its power. The vote was to be by ballot, and the suffrage universal.  
Marshal Bugeaud had declared for the republic. Louis Philippe had fled to England. The Duc de Joinville and D'Aumale were off Tonlon, and a ship of war had been placed at their disposal, to take them where they pleased. The punishment of death for political offences had been abolished. The number of wounded in Paris, on the 23d and 24th, by the Hospital list, was 428, of whom 350 are civilians, and 73 of the military.  
The news of the revolution reached Vienna on the 1st of March, and produced a profound sensation.—Metternich has resigned. In Switzerland, the news was hailed with the greatest joy. The Archbishop of Paris, and the two Vice-Generals, had given in their adhesion to the Provisional Government, in the name of the clergy.

The Peers of France have met, and given in their adhesion to the republic. The last vestige of monarchy has perished.  
Feb. 25. The Municipal Guard was dissolved.—The castle of Vincennes was surrendered. The busts of Louis Philippe were everywhere broken. People of Amiens and Orleans came to Paris to assist in the fighting.  
26. Excitement continued, but taking a favorable turn. Great satisfaction given by the Provisional Government. All emblematic signs of royalty taken down. 2000 young men enlisted as National Guards militia. The Chateau of Neuilly and St. Cloud, and the Hotel over the Rue de Valenciennes, where political prisoners liberated throughout France, by Telegraph. Soldiers forbidden to lay down their arms.  
Five times during the day, M. de Lamarine was called to address the people. The latter had descended the red flag, but Lamarine told them that he would remain in the city, which had made the tour of the world under the republic and the empire, whereas the red flag had only made the tour of the Champ de Mars, trailed through the blood of the people.  
A proclamation was issued in the name of the Provisional Government, the Chamber of Peers and the Chamber of Deputies, making every citizen an elector, proclaiming the liberty of the press, and the right of political and industrial association, and calling upon the people to elect new representatives. A large, the Provisional Minister of Marine, called together the admirals, and asked them if they were willing to serve the republic. They replied, 'Al!'—Admiral Baudin was appointed to the command of the fleet at Toulon, and ordered to proceed to Algeria, and proclaiming an integral part of the French Republic. The palace of the Tuilleries was turned into a hospital for workmen, under the name of Hotel des Invalides civiles. The operations of the Bourse were suspended. But M. de Rothschild, though recommended to leave France, resolved to remain, gave his adhesion to the Provisional Government, and proclaimed his readiness to fulfil all his contracts, and offered 50,000 to the Mayor of Paris, for the wounded.  
27. The night had been stormy. Every thing was tranquil in the morning. A grand procession of the Provisional Government and the National Guard, now enrolled to the number of 50,000, took place. They proceeded to the column of July, in the Place de la Bastille, to inaugurate, in the presence of the People, the date of 're-conquered Liberty.'  
28. Barrot and his political friends met in their adhesion to the Provisional Government without reserve.  
Banks and banking houses all resumed business, and the Bank of France discounted 7,000,000. Marshal Bugeaud presented his sword to the Minister of War. The Journal des Debats, the service tool of Louis Philippe, joined the republic on Sunday, the press unanimously gave up the monarchy forever.  
29. The city perfectly quiet.  
Lord Normandy had a friendly interview with Lamarine. The ambassadors of Austria, Prussia and Holland, would not make any expression towards the new government until they were instructed.  
March 1. The adhesion of high military officers and of distinguished legitimists were constantly pouring in. One hundred and ten horseheads of wine, found in the cellars of Neuilly, were given to the hospitals. Vast quantities of plate and valuables were saved from Neuilly and the Tuilleries, and paid into the treasury. The money at the disposal of the State is \$50,000,000.  
March 2. Great meeting of the trades in the Champ de Mars, to deliberate on the interests of the working classes. Public works resumed. Great energy in repairing the railroads. The friends of Armand Carrel resorted to his tomb. Emile Girardin, by whose hands he fell, deposited his fate, and called on the Provisional Government to complete his work of the abolition of Capital Punishment by proscribing duelling. Lord Normandy recognized the government, which gave the liveliest joy.  
March 4. The funeral of the victims of the Revolution took place under a bright day, and with most happy influence. The account is of great length, and shows what could be done nowhere else than in Paris. The immediate abolition of slavery is decreed in the colonies! Hurrah!  
March 1. A deputation from the English Chartists was received, who expressed the determination to follow the French people, and to stand by the Provisional Government, and to be warmly responded to by Gernier Pages, on the part of the Provisional Government.  
March 6. 290 citizens of the United States marched in procession to the Hotel de Ville, and presented a petition to the President of the Provisional Government, and the Chamber of Deputies. The election of the National Assembly is decreed to take place on the 1st of April. Population to be the basis of election. There are to be 300 delegates, by whose hands the French Republic is to be proclaimed. Candidates are to have 2000 votes to be put in nomination. Each representative is to receive 25f. a day during the session. The Assembly is to meet on the 30th of April.  
FLIGHT OF THE FRENCH KING AND QUEEN.  
It was the most comic thing imaginable. It was so unexpected. The King had but a five-franc piece in his pocket. He and his queen, and the royal children, left Paris in two horse coaches, at full speed.  
The Liverpool Times says: In addition to the revolutionary movement now taking place in France and other parts of the continent, we regret to state that the feelings of the French people have been excited in England, Ireland and Scotland, arising chiefly from the want of employment, and the heavy and increased taxation proposed by the present ministry, an increased pressure which will not be patiently borne, considering the commercial embarrassments with which this country has been visited during the year which has just closed. Already riots and disturbances have occurred in London, Edinburgh, Glasgow, and Manchester. We fear it will extend to other districts.  
The disturbance was very serious: 8000 or 9000 people paraded the streets, many of them armed, crying 'Bread or Revolution!' The troops fired upon the rioters, killing and wounding several. The total injury done to property by the mob is estimated at 400,000 pounds. All places of amusement were closed, and troops were sent for to Edinburgh.  
Prussia.—The Prussian National Gazette declares that Prussia will not interfere with France, but will remain upon the watch.  
General orders have been issued to all the Prussian military authorities to have their troops ready to march at two days' notice.  
Germany.—The Germans, in general, seem to be favorably disposed to the idea of a republic in France.  
In some of the German States of the Rhine, public order has been disturbed, and two or three attempts at resistance. M. Beck, the Minister of the Grand Duchy of Baden, has published the following proclamation:—  
1. The censorship of the press is abolished.  
2. The national guard will be immediately organized.  
3. The Government will submit to the Chamber a law establishing trial by jury.  
A telegraphic despatch from Metz has been received, which says that the Duke of Hess-Cassel has been banished, and his palace burned; that the Duke of Nassau had fled from his States.  
Bavaria.—A serious insurrection has occurred in Munich. On the 4th inst., the King refusing to convoke the Chamber of Deputies, and grant the liberty of the press, the arsenal was attacked about two o'clock by the people, and captured after a short engagement. More than 6000 men, armed with muskets, sabres, hatchets, lances, and halberds, marched against the Royal Palace. Having arrived at the market place, the crowd met the troops; but neither the cuirassiers nor the troops of the line could make head when opposed to the people.  
The Republic forever was raised. At length the King yielded to all the demands of the people. Prince Charles, the King's brother, rode up to the crowd, and assured them, on his word of honor, that the King had consented to convoke the Chamber for the 16th of the present month, and that he granted all that the people desired.  
Spain.—The news of the revolution in France has produced the deepest alarm at Madrid. The Government seems determined to make preparations against all contingencies; repeated courses of military were held, and some important determination is said to have been come to.  
Our correspondent adds that Queen Christina was so much affected by the news from Paris, that it found necessary to bleed her twice, and also that she had had an audience with Mr. Bulwer.  
The garrison of Madrid was kept under arms, the guards and sentries were doubled, and it was said that an army of observation of 50,000 men was ordered to the Pyrenees. The Government journals are full of threats to send the army to Paris, and the whole of the papers and correspondence which reached Madrid on the 29th, were stopped.

PLYMOUTH COUNTY.  
The meeting at Plympton, on Saturday evening and Sunday, we hope will be attended by a delegation from every town in the county. It is of much importance, and adds very much to the efficiency of a county Society, to have the county well represented. See the Secretary's notice below.  
Those who go by the railroad will leave the cars at Plympton depot, where conveyances will be found, to take them to the place of meeting.—A.  
We enclose the following certificate to the attention of our readers, and recommend those who are afflicted to try the remedy:—  
HONOLULU, Pa., Jan. 10, 1847.  
S. W. FOWLER.  
DEAR SIR—You are at liberty to use the following statement for the benefit of the afflicted:—  
In the year 1844, I was attacked with the liver complaint, which apparently brought me to the verge of the grave. During my sickness, I was attended by three physicians of our place, but received no relief for such complaints, but they afforded me no relief. As a last resort, I was persuaded to try Wistar's Balsam of Wild Cherry, and by using four bottles I was restored to better health than I have enjoyed before for ten years. This statement may be relied upon as strictly true.  
BETSEY PERRIN.  
The above certificate was given in presence of Dr. A. Strong of Honolululu, who is well known in that vicinity as a successful practitioner.  
None genuine unless signed I. BUTTS on the wrapper.  
For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally in the United States and British Provinces.  
Boston, with her commercial and manufacturing enterprise, has become the heart of New-England, and by her numerous railroads circulates her riches throughout the country, exchanging them for raw materials. Her skillful artisans, engaged for raw materials, since even the elements of the granite hills are now, by dextrous skill, converted into those smiling appendages to the human countenance, called teeth—without which, even the fairest face loses its charms. Those who have had occasion to feel its charms, will be gratified by finding that simple restoration may be made, and even whole sets of those valuable masticating instruments can be placed firmly and comfortably in the mouth, without the aid of numerous springs and other rude contrivances, and the pressure of the atmosphere acting, when they are well applied, so as to keep them in their places on each jaw.  
We lately had an opportunity of examining two beautiful whole sets of the artificial or mineral teeth, which were set on gold plate of great purity, and adorned with gold of the same degree of fineness, so that no blackening, or galvanic effect, or bad taste, can possibly result. This work, we learn, was done to order, for a gentleman in this city, who came thither from Cuba, to avail himself of the skill of Dr. Morton.—Dr. Morton's office is at 19 Tremont Row.—Boston Atlas.  
WILLIAM W. BROWN,  
An Agent of the Massachusetts Anti-Slavery Society, will lecture in the towns named below, as follows:—  
Pawtucket, Wednesday, April 12.  
Franklin, Sunday, " 16.  
Hingham, Thursday, " 18.  
Uxbridge, Thursday, " 19.  
Whitinsville, Saturday, " 22.  
Sutton, Sunday, " 23.  
Milbury, Tuesday, " 25.  
[If] Will the friends in these places be so kind as to make all needful arrangements, as to place, notification, &c., for the above meetings?  
OLD COLONY A. S. SOCIETY.  
A quarterly meeting of this Society will be held in Ellis's Hall, Plympton, commencing on Saturday evening, at 7 o'clock, (April 1st), and continuing through the following Sunday, day and evening.  
We do hope our friends, throughout the county, will endeavor to be present. Let the meeting be well attended. Remember the tears and sorrows of your brethren in bonds; and as you would wish to be done by, provided you were in their situation, do ye even so to them.  
Samuel May, Jr., Loring Moody, and William W. Brown, will attend the meeting.  
H. H. BRIGHAM, Sec'y.  
South Abington, March 10, 1848.  
NOTICE.  
Charles Spear will address the citizens of Burlington on Saturday evening, April 24, on Capital Punishment and Prison Reform.  
[If] Wm. H. Fier, of Hopdale, will preach in Union Hall, Newport, opposite the depot, next Sunday, April 24, afternoon and evening.  
ATHOL WATER CURE.  
The subscriber begs leave to call the attention of invalids, especially those suffering from rheumatism, to his Hydropathic establishment in Athol, Mass.  
His house was opened for the reception of patients last season, and it is believed offers excellent facilities for a philosophic and thorough course in Hydropathy. The supply of water is abundant, and in purity has been pronounced 'equal to water on a distill.' The location is quite eligible, being but a short distance from the N. & M. R. Road. The vicinity abounds in a variety of scenery, and has charming grounds for walks and rambles. So that with the water, suitable regimen, mountain air, and exercise, patients can scarcely fail to obtain the beneficial results for which they labor.  
The following case illustrates the remark, Mrs. B., wife of Dea. B., of Warwick, Mass., aged about thirty-five years, was brought to me last August. Her case presented the following phenomena. If placed in an erect position, and left unsupported, she forthwith fell backward to the ground. If being well supported, she made an effort to walk, either foot, when carried forward, despite her efforts to the contrary, would cross the other. She had been in this condition nearly a year. Her treatment commenced the 16th of August, and continued to the 25th Oct., only, when she left, so far recovered as to be able to walk half a mile with ease. Since her return to her family, she has continued her baths with corresponding improvement in her health. She now attends to her domestic duties, and with the assistance of a small girl, does the work of her family.  
Patients are desired to bring three comfortable, one pair of woolen blankets, one pair of sheets, half dozen towels and handkerchiefs, and one or two bags. Terms, from 5 to 10 dollars per week, according to the necessities or choice of the patients. Those who are less particular in the selection of rooms, or are willing to occupy them in common with others, will be charged less.  
GEORGE HOYT.  
Athol, March, 1848. 4w  
BOOKS!  
THE SLAVE, or Memoirs of Archy Moore.—17th edition. Two vols. in one. Price 38 cents.  
Letter to the People of the United States, touching the matter of Slavery. By Theodore Parker.—25 cents.  
Slaveholding examined in the light of the Holy Bible, by William Henry Burleigh, 25 cents.  
Terms, from the Mexican War, by Loring Moody, 20 cents.  
The Church as it is, or the Forlorn Hope of Slavery, by Parker Pillsbury, 15 cents.  
Despotism in America, by the author of Archy Moore, 25 cents.  
The Granite Songster, comprising the songs of the Hutchinson Family, without the music, 25 cents.  
History of the Institution of the Sabbath Day, being a plea for Liberty of Conscience in opposition to Sabbath Conventions, by Wm. Logan Fisher, 12 cents.  
The Sabbath Question, by C. C. Burleigh, 10 cents.  
Thoughts on the Death Penalty, by C. C. Burleigh, 25 cents.  
Anti-Slavery Melodies, 25 cents.  
Theodore Parker's Sermons, each 12 1/2 cents.  
do do Discourse of Religion 1 1/2  
Emerson's Essays, 75 cents.  
Narrative of the Life of Wm. W. Brown, a fugitive Slave, written by himself. Second edition, enlarged. For sale by Bela Marsh, No. 25 Cornhill, Feb. 4. 3ss  
NEW AND IMPORTANT WORK.  
MAN-MIDWIFERY EXPOSED, and the Education of the Midwife, by Samuel Gregory, A. M. Fifty large octavo pages—price 25 cts. For sale at 25, Cornhill.



## POETRY.

## THE REFORMERS.

The sun has gone down, and his parting beam  
Lingers, a soft and rosy gleam,  
On the distant hills, and bathes the trees  
In a flood of glory; the western breeze  
Has sunk to rest. A beautiful hour  
Is the twilight; a gentler, holier power  
Is awakened to life, and sheds its ray  
Into hearts that are lost to the brighter day.

Oh, Nature! thy beauties are ever supreme,  
To waken the mind from the feverish dream  
Of the turmoil and cares of a bustling world,  
Whence reason and conscience are oft-times hurled.  
Thou bidst us look upward with hope and trust,  
And wait in patience the holy and just  
Which yet will come; for a glorious hour  
Has risen in light o'er our guilty land,  
With the force of truth to dispel the array  
Of falsehood, which, masked from the light of day,  
And mastered in force o'er our valleys and plains,  
Has bound our brothers and sisters in chains.

Three blessed reformers! their path hath been  
Dim and unglorious, but brighter each  
Is opening before them. With joy I hear  
The song of the free, as it breaks on the ear  
In the hour of their manhood; and thro' the gloom  
Of the opening vista, a rich perfume  
Is wafted hither—an incense sweet  
Of grateful hearts, that in slavery beat  
Now a mournful knell o'er the buried mind,  
But joyous and free as the mountain wind.

Yet hearts must endure, and hands must toil,  
Ere the folds of Slavery's serpent coil  
Shall be all undone; for a giant's power  
Is the tyrant's yet. But his dying hour  
Looks dark and fearful; and demons grim  
Are haunting his brain in the nightfall dim,  
Of war's foul plots; and horrid gleams  
Of his own black crimes are in all his dreams.

'Tis a presage of death—for the madness preys  
On his vital strength; and though he can raise  
His created heat, and his eyes of fire  
Gleam like a basilisk's, in ire  
He soon must yield—and the joyous song  
Of Freedom shall float our valleys along,  
And echoing on our own valleys and plains,  
Shall proclaim, 'We are free from the tyrant's chains!'  
And the world shall tell of the land of the free,  
Where the footsteps of Slavery no more can be.

Then, onward and upward! press on in the power  
Of truth—and awake, in this crisis hour,  
Each dormant soul to a living faith,  
To gird on the armor for victory or death!  
And future ages shall bless the hour  
Of Freedom's return to her rightful power;  
While her person in triumph shall joyfully wave  
O'er 'the land of the free, and the home of the brave.'

M. L.

## FROM THE FRIEND OF VIRTUE.

## THE SLAVE AUCTION—A FACT.

Why stands she near the auction stand,  
That girl so young and fair;  
What brings her to this dismal place,  
Why stands she weeping there?

Why does she raise that bitter cry?  
Why hangs her head with shame,  
As now the auctioneer's rough voice,  
So rudely calls her name?

But see! she grasps a manly hand,  
And in a voice so low,  
As scarcely to be heard, she says,  
'My brother, must I go?'

A moment's pause: then midst a wail  
Of agonizing woe,  
His answer falls upon the ear,  
'Yes, sister, you must go!'

'No longer can my arm defend,  
'No longer can I save  
'My sister from the horrid fate  
'That waits her as a slave!'

Al! now I know why she is there,—  
She came there to be sold!  
That lovely form, that noble mind,  
Must be exchanged for gold!

O God! my every heart-string cries,  
Dost thou these scenes behold  
In this our boasted Christian land,  
And must the truth be told?

Blush, Christian, blush! for e'en the dark  
Untutored heathen see  
Thy inconsistency, and lo!  
They scorn thy God, and thee!

## STANZAS.

Oh! man! no longer bend the knee  
Beneath a mitred priesthood's rod;  
Assume thy native dignity,  
Stand forth—the noblest work of God.

Claim independence as thy right,  
Act independent every where;  
Cringe to no lawless tyrant's might,  
Nor bow in formal, impious prayer.

In universal nature read  
God's never changing character;  
In Nature's volume see thy creed,  
Which, following, thou canst never err.

Look up—the planets far and bright,  
Are radiant with his majesty!  
And sun, and moon, and satellite,  
Proclaim his law is harmony.

Look down—the earth beneath thy feet,  
Is teeming with his spirit now;  
His breath is in the flow'rs sweet,  
And in the breeze that fans thy brow.

Around thee look—what'er thine eye  
Scans with its vision—land or flood,  
Or the deep blue and boundless sky,  
Declares him perfect, great and good.

God is impartial—every thing  
In Nature is with justice planned;  
He never made a priestly king,  
To 'deal damnation round the land!'

'Twas change, and change in human things,  
That wrought these evils in the earth;  
Power gave the sceptre to the kings,  
And ignorance gave priestcraft birth.

Then, Man, no longer bend the knee,  
Beneath a mitred priesthood's rod;  
Assert thy native dignity,  
And thou wilt honor Nature's God!

## THE TRUE HEROES.

Who are the heroes of this earth?  
The men who list to duty's voice,  
And in her humblest work rejoice;  
Who, unwarmed, never falter,  
Though self be laid upon the altar—  
Within whose ear, if silent conscience speaks,  
Not storming words that sacred stillness breaks;  
To bless their fellow-men their highest joy;  
To toil for those who live, and are to live, their blest employ.

These are the men of highest worth;  
These are the honorable of earth!  
To dare, and do, and suffer for the right;  
Though the stern will that never knew recoil,  
Though fire, and rack, and wheel, gave vent to tyrant spite.

## REFORMATORY.

## THE COMING OF CHRIST—NO. IV.

BY ORIAS BURROWS.

10. That glorious kingdom, spoken of by Daniel in his explanation of Nebuchadnezzar's dream, which God was to set up in the most splendid period of the Roman empire, which was to break in pieces and consume all earthly kingdoms, and stand forever, was now firmly established. Christ had come in his kingdom; he had become a king; he had continued a king to this day; his kingdom shall never be destroyed; the gates of hell shall never prevail against the church. He will have 'the brethren for his inheritance, and the uttermost parts of the earth for his possession.' This is a glorious kingdom, and into it all mankind are invited to come. From the continent and the isles, the city and the desert; the rich, the poor, the prince and the slave, the wise and the simple, the learned and the ignorant, the polished Caucasian and the sable African, the shivering Laplander and the sun-burnt Moor—all are welcome, all are invited, urged and commanded to enter in. The free gift came upon all to justification. The light of Zion had come, (Isa. lx. 1.) the Lord had risen upon her; the Gentiles had come to her light, and kings to the brightness of her rising. In her, violence is no more heard, nor wasting nor destruction within her borders; for Christians will not do violence; Christians will not waste nor destroy. Her walls are called salvation, and her gates praise. The sun, that is, the law, is her light no more; for they who are led by the spirit, are not under law; but the spirit of the Lord is, unto her, an everlasting light, and God is her glory.

Her people also are all righteous; for in this city, the new Jerusalem, nothing can enter which defiles, works abomination, or makes a lie. (Rev. xxi. 27.) This is that holy city which the prophet saw coming down from God, out of heaven, prepared as a bride; this is the tabernacle of God with men; he dwells with Christians, and is their God. The twelve gates of the city bear the names of the twelve apostles of the Lamb; and indeed, on their instrumentality, Christianity was built up in the world. There is no temple therein. The time had come, predicted by Christ, (John iv. 21-23.) when, neither in the mountain of Samaria, nor at Jerusalem, did men worship the Father. His worship was not now confined to a temple, a city, or any section of the earth, but must be rendered in spirit and in truth. The gates are not shut at all, by day, and as for night, there is none there. The light of the Spirit is unceasing. All those who come into this city, are influenced by the love of God, are led by the Spirit of God, need no law, for they possess that love which is 'the fulfilling of the law.' They love one another, are brethren, are righteous, because they love righteousness. They are sanctified by grace, have come into the general assembly and church of the first-born, whose names are written in heaven. They belong to Christ's kingdom. They shall never see death; for when their earthly tabernacle is dissolved, they have a house not made with hands, in the eternal heaven of God. They have life everlasting.

Such is Christianity. Who would not be a Christian? Who would not enter into the New Jerusalem, and have a right to the tree of life? While without are dogs, sorcerers, and whosoever loves or makes a lie.

11. But, again, The destruction of old Jerusalem was attended with peculiar calamity. This had been predicted. Daniel had been shown, by an angel, that this should be a time of trouble, such as never was before. Christ also says (Luke xxi. 22-24.) 'These be the days of vengeance; there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. These predictions were, it is shown by the records of history, entirely fulfilled. Josephus, who was an eye-witness of these events, says—'All the calamities that ever befell any nation since the beginning of the world, were inferior to the miseries of the Jews, at that awful period.' And it is remarkable that it has not been ascertained that one Christian perished, in all this terrible dispensation of God's judgment. It seems, in fact, that they regarded the warning of Christ, in his prophecy; in which he said, (Luke xxi. 20, 21.) 'When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it, depart out, and let not them which are in the countries, enter therein.'

If they obeyed this warning, it is not wonderful that they escaped the wrath which fell upon that city. Much exhortation is also given by Christ, to watch for his coming; and why was it necessary? Considering that these calamities did not fall upon the nation during the thirty-five years after the prediction was given, and that wars and rumors also preceded this event, by several years, it may appear that, without strict attention to the warning, some Christians might be overtaken, and fall in the general destruction. Hence these warnings were given, that all Christians might escape this time of trouble.

This conclusion is obvious from the language employed in the warning. 'Watch ye, therefore,' says Christ, 'and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.' From this, it appears that besides escaping the tribulations of those days, it was requisite to prepare to 'stand before the Son of Man,' at his coming. And, in fact, to perform all the duties of an old Christian, in that great reformation which followed the fall of Jerusalem, required, obviously, the exercise of much Christian grace. Great duties devolved on those who stood before Christ the King, and hence it was requisite that they should 'watch and pray always,' in preparation for this work.

That historians have not given us more ample details of this reformation, is to be regretted; but the progress of pure and undefiled religion is not a subject sufficiently interesting for the pen of carnal-minded writers; and many of the records of the church have probably been lost, and others have been mutilated by heretics of more modern times. Since that time, we doubt not, the kingdom of Christ has always contained subjects on the earth; though history may, during long periods of time, fail to point them out. When God visited the Gentiles, to take of them a people for his name, by converting them to Christianity, he built again the tabernacle of David, which had fallen down (Acts xv. 14-16.) Also, 'he is not a Jew who is outwardly; neither is that circumcision, which is outward; but he is a Jew who is inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.' (Romans ii. 28, 29.) Hence, in this respect, Christians are called Jews; and Christ, the Son of David, is King of the Jews, or of Judah. He has fulfilled the covenant of God with David, as he has sworn, 'Thy seed will I establish forever, and build up thy throne to all generations. Once have I sworn unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven.' (Psalm lxxiii. 3, 4, 5, 6.) Hence is fulfilled the prediction, that the Lord would 'raise unto David a righteous branch, and a King should reign and prosper; that Judah should be saved, and Israel dwell safely.' (Jer. xxiii. 5, 6.) In the same language, many other predictions were given; and hence, many have been led to suppose that peculiar blessings were in store for the descendants of Abraham, literally speaking.

12. We have now considered those events which constituted the Second Coming of Christ, properly so called. Christ gave a prediction of another coming, in his glory, with his holy angels, (Matt. xvi. 27, and xxv. 31.) but, as he does not show us when this is to come, we shall, in this place, omit the discussion of it. It may be well, however, to bear in mind, that two events, called the coming of Christ, were foretold by him.

## A SABBATH MANUAL.

FOR THE SINCERE SEEKERS AFTER THE TRUTH.

1. Is it the duty of God's people to keep a Sabbath?

There remains, then, a Sabbath keeping for the people of God. (Hebrews, 4-9, 1.)

2. How is the Sabbath to be kept?

For even he that has entered into this rest of His, [God], has ceased from his own works, as God did from his. (4-10.)

3. What is the nature of this rest?

It is thus spoken of: 'So, in mine indignation, I solemnly said, "I will not enter into my rest;" and yet the works had been completed at the foundation of the world. For in one place it is thus said of the seventh day—'And God rested from all his works on the seventh day;' and again in this place, 'They shall not enter into my rest.' (4-3, 4, 5.)

4. Should we strive to enter this rest?

Let us earnestly endeavor, therefore, to enter into this very rest; lest any one fall into that example of disobedience. (4-11.)

5. How may we enter this rest?

For we, who have believed, do enter into that rest. (4-3.)

We see, then, that they could not enter in, on account of unbelief. (3-19.)

6. Did God, in former times, invite a people to his rest?

For we have had the glad tidings proclaimed to us, as they also had; but the work which they heard did not profit them, not being mixed with faith in the hearers. (4-2.)

7. In what ways did they show their disregard of this invitation?

For who were those hearers that provoked him? Were they not indeed all who came out of Egypt, under Moses? Now, against whom was he incensed forty years? Was it not against them who sinned, whose bodies fell in the wilderness? And to whom did he solemnly say, that they should not enter into his rest, if not to the disobedient? (3-15, 17, 18.)

8. Did the people possess the land of Canaan, by the Jews, give them this rest?

For if Joshua had given them rest, then indeed mention would not have been made afterwards of another day. (4-8.)

9. Did God renew the invitation?

Since then, it remains for some to enter into it, and they who had the glad tidings first proclaimed to them, did not enter in, because of unbelief. He again appointed a certain day, namely, 'To-day,' saying, by David, after so long a time, as it has been declared, 'To-day, O that ye would hear his voice; harden not your hearts.' (4-6, 7.)

10. What, then, is the sum of the matter?

There remains, then, a Sabbath keeping for the people of God; for he even that has entered into this rest of His, has ceased from his own works, as God did from His. (4-9, 10.)

J. CONGDON.

## THE NEW COVENANT.

HARWICH, March 14, 1848.

FRIEND GARRISON—Truth and right will prevail, though the struggle may be hard, and the contest severe. Neither civil nor religious liberty was ever won or retained, unless it was prized higher than life itself. This clearly manifests the wickedness of the spirit of persecution. But there is a living and mighty God on the side of truth and right; therefore our upright and honest inquiry ought ever to be, 'What is true and right?' with a fixed determination to follow it, let it lead where it will, at the expense of all things.

I clearly see that the new covenant is in all, in evidence to true and right doctrine. It brings its own evidence that it is from God; since all outward covenants, creeds, constitutions, and agreements, whether civil or religious, political or ecclesiastical, amount to just nothing, where God's law is not written and engraven on the heart.

The Jews had the ten commandments, written and engraven on stones, by God himself. The sequel plainly manifested how much it availed to that nation. We have Moses and the Prophets, John the Baptist, Jesus Christ and his Apostles—their doings, declarations and asseverations; and of what avail is it to us, or to the present generation? Might make right; or where the will and inclination go, the understanding, judgment, and faith, are sure to follow. Hence the absolute necessity for the tree to be good, to ensure good fruit. John Wesley left the character of a Methodist behind him, as plain as words could express it; but does one out of a thousand come up to his standard, or one in five hundred aim at it? Each one of the other sects that compose Babylon, or the number of his name, has its creeds, warrants, and confessions, but who make conscience of keeping their covenant, agreement or promise? It is as so much waste paper to almost all.

Nations, combinations and organizations appear to be destitute of conscience—individuality is lost. The lamb and dove-like religion of Jesus Christ soon assumed exactly the opposite. Prophecy represents it as a beast, with a lion's mouth and bear's feet. The Protestant had two horns, as a lamb, but he soon spoke like a dragon, and exercised all the first beast's power. Then the mark, and lastly the number of his name, which complete the Anti-Christian apostasy.

Now the truth is this; the kingdom of God is the same all over the world; and the conditions of entering in one the same, and of continuing in it are the same. A man must sell all—suffer the loss of all things—render to God the things that are God's. God claims all. If a man does not respect the rights of God, will he respect his rights? If he rob's God, will he not rob me? If he will not trust God, is he worthy of my trust? What are now needed, and ever were needed, are good men! Names and professions are nothing. Christ did not say, 'I will leave a written book, that will contain my laws.' He well knew that would be of little or no avail. 'Nothing outward, but all inward and spiritual.' He says to his disciples, 'Ye are the light of the world; ye are the salt of the earth.' 'Ye are my witnesses, saith the Lord.' The glorious New Covenant is this—'I will put my laws into your mind, and write them in your heart. I will be to them a God, and they shall be to me a people.' And where this is done, the fruit will appear, of course.

To bear public testimony relieves my mind at times. Do as you please with this.

ELKANAH NICKERSON.

REAL PHILANTHROPY.—It is said that a plain and unpretending man named Davis, who resides upon his farm in New Jersey, about ninety miles from New York city, and who has long been in the habit of bringing his produce here to market, commenced the novel experiment some time since, of gathering together, wherever he could find them, the destitute and unemployed in our midst; and on his return, conveyed a company to his own neighborhood, for the purpose of locating them in subsistence, improved in health, redeemed and saved from pauperism and its demoralizing influences.—N. Y. paper.

## MISCELLANY.

## ORIGEN BACHELER.

DEATH OF ORIGEN BACHELER, Esq.—We are sorry to hear of the death of Mr. Bachelier, which took place in this city on the 14th instant. He was aged 48. He occupied rather a prominent position in the religious community, and by his death the Christian cause has lost one of its most consistent and determined supporters. He was a gentleman of considerable ability, well skilled in controversial writing, and very adroit as a debater—but his distinguishing characteristic was his inflexible perseverance. For the last fifteen or twenty years, he had been almost incessantly pursued, in one way or another. No matter what the inconvenience or trouble or cost might be, this able and well-disciplined opponent of Universalists and Infidels, was always ready to give them battle, and seemed determined to hold out while there was a single drop of opposition left to be confronted him. To use a nautical phrase, he nailed his flag to the mast, and not only never surrendered, but he never stopped firing, nor could any body make him stop. He was unconquerable and unquenchable. We once had a controversy with him in the Investigator, which lasted more than six months, at the end of which time he was not more than a few days from death, but he continued to write and fight until he was laid in his grave. He gave us many hard hits for our opposition to Christianity—but that is all over now, and we remember them with nothing like disrespect to his memory. We take pleasure in saying, that Mr. Bachelier always appeared to us as a man of sincerity; and we take still greater pleasure in saying, that his cause was a high sense of honor, as seen in the fact of his admitting the arguments of his opponents into the various papers which he from time to time edited and published. From all that we know of him, we judge him to have been a man who did the best he could to improve mankind, according to his honest opinions of truth and duty; and though we think he might have done a great deal more, had he possessed the power, we consider better opinions, still we are by no means disposed to deprive him of the credit that is justly his due, or withhold from his memory the respect that honesty and sincerity should secure for it.—[Boston Investigator.]

## PULPIT ASSAILANTS.

Douglas, in his North Star, alluding to the spurious 'revivals' of the day, and to the leading actors in them, says—

During one of these revivals, recently, at Watertown, the minister made us the especial object of attack, calling us by name, denouncing us as being a child of the devil, and coupling us with the vilest of persons. We are informed that he called the names of several others, and in his sermon applied to them the most disgusting epithets; and when interrupted and highly respected persons of the place asked permission to say a word in behalf of his absent and aspersed friends, he was vociferously and insultingly told, he should not be allowed to speak. This is a fair specimen of our Reverend revilers. Availing themselves of the advantages of the pulpit, to stab and blast the character of absent men; and when their falsehoods are attempted to be exposed, they take shelter under the laws protecting religious worship. They are very brave men in assaulting, when the hands of their victims are tied. They can utter the most malignant falsehoods, when no one is allowed to expose them; they can talk loudly of meeting all the insups of pandemonium, and yet shrink of interrupting and highly respected persons of the place asked permission to say a word in behalf of his absent and aspersed friends, he was vociferously and insultingly told, he should not be allowed to speak. This is a fair specimen of our Reverend revilers. Availing themselves of the advantages of the pulpit, to stab and blast the character of absent men; and when their falsehoods are attempted to be exposed, they take shelter under the laws protecting religious worship. They are very brave men in assaulting, when the hands of their victims are tied. 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